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HISTORICAL AND CULTURAL ASPECTS OF PVTGs WITH RESPECT TO CENTRAL AND SOUTH INDIA

Steffina Angel M.S. & Shamsheer Sheik S.
Students, School of Excellence in Law, The Tamil Nadu Dr. Ambedkar Law University.

ABSTRACT

This paper explodes the historical and cultural perspectives of Particularly Vulnerable Tribal Groups (PVTGs), who are the marginalized and disadvantaged groups among scheduled tribes, which means, even basic needs such as education, food, shelter, clothing, healthcare etc., also a critical-things for this group of people. This article contains the recommendations of Dhebar commission, previously it said primitive tribal groups (PTG), after 1975 changed as Particularly Vulnerable Tribal Groups (PVTGs). Historically, we researched the status of PVTGs and other tribal groups in chronological order in the period of Mughals and colonial rule. The paper emphasizes the rights against exploitation, Human rights aspects and how the tribes were exploited in the colonial period. In the suggestion part of our paper, we recommended some initiative schemes and policies for the welfare and development of the PVTGs. Culturally, the tribal groups are distinctive while compared to other communities. PVTGs are specifically differentiated by their culture, heritage, religion, festivals, languages, etc. Thus, the paper further delves into historical, cultural and legal frameworks such as reservations and establishments of special development plans. This paper advocates for a more inclusive and contextually aware approach to the empowerment as well as focuses on the rights of the PVTGs and the duties or obligations of each and every citizen of India.

Keywords: PVTGs, PM Janman, Dhebar commission.

INTRODUCTION

This paper is about the Historical and cultural perspectives of Particularly Vulnerable Tribal Groups in India. Before understanding about the PVTGs we must understand and know about the Tribal people. Tribes are nothing but "the territorial communities living in relative isolation in the hills and forests". They are a social group, usually with a definite, dialect, cultural analogousness and integrating social organization among them[1]. Tribe is a group of people, usually staying in jungle areas, in a small locality, absolutely illiterate, poor, hardly clad in clothes, dark and infirm. They are engaged in hunting and searching for roots, shoots and fruits as them veg food and roasted animals as non-veg food and they resist all efforts of development and have a strong dislike for strangers and educated modern community. Of the total population of India, 8.6% belongs to the Scheduled Tribes (ST). Scheduled tribes are an artificial division created by Indian Government to provide some significant arrangements for their improvement in society, for instance, Article 342 of Constitution of India, 1950 stating about the scheduled tribes, Article 330 and Article 332 of Constitution of India, 1950 are stating about reservations of Scheduled tribes in Lok Sabha and in State legislative assemblies respectively. Furthermore Article 46 of Indian Constitution speaks about promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections. The Particularly Vulnerable Tribal Groups (PVTG) are identified as most vulnerable inhabitants residing in the less developed regions of India. These groups were born out of the observation of the Dhebar Commission in 1973. As per Census of 2011, there are 75 PVTGs out of 705 Scheduled Tribes, spread over 17 States and one Union Territory. Odisha is the most PVTGs residing (13) State in India. In this paper we will discuss the cultural practices and the struggles faced in the pre-independence by the PVTGs.

REVIEW OF LITERATURE

Pariyaram M. Chacko (2005): In his book, he presents a nuanced perspective on the dynamics of social change among tribal communities in India. He emphasized the tension between preserving the cultural autonomy and integration of tribal communities into mainstream society. He highlighted how modernization has disrupted the tribal communities and how they became

[1]Available at: https://ebooks.inflibnet.ac.in/antp05/chapter/general-and-specific-characteristics-of-tribes/#:~:text=Kinship%20forms%20the%20basis%20of,an%20instrument%20of%20social%20bonds

vulnerable and endangered. Further, he discussed the struggles of tribes in maintaining their identities in the face of marginalization.[2]

Govinda Chandra Rath (2006): The author highlighted the paradox development induced displacement, where infrastructure and industrial projects displaced tribes? He also examined how globalization affects tribes, particularly in terms of cultural homogenization and exploitation of natural resources.[3]

Rabindra Nath Pati, et al., (2002): In this book, he discussed the historical evolution of tribes in India, emphasizing how colonial and post-colonial policies have influenced their socio-economic conditions. Furthermore, he discussed the tribal movements and resistance such as Santhal rebellion, Munda rebellion etc., against exploitation, displacement and cultural erosion and highlighting their demand for self-determination and autonomy.[4]

Phejin Konyak (1997): Phejin Konyak researched the Konyak tribe's rich cultural heritage, including their traditional headhunting practices, tattooing rituals, their craftsmanship in weapons, textiles and ornaments which are deeply intertwined with their traditions and rituals. With reference to this book, we researched the cultural aspects of the PVTGs and other tribes.[5]

B.M. Pooja, et al. (2024): This journal elucidates the socio-economic barriers faced by PVTGs, including inaccessibility, exploitation, illiteracy, lack of healthcare and remoteness which prolong poverty and marginalization. The researchers are recommending inclusive growth and education, skill development and equitable access to resources.[6]

RESEARCH GAP

[2] Pariyaram M. Chacko, *Tribal communities and social change*, pp. 45-60 & 65-80, 1st ed. Sage pub. 2005.
[3] Govinda Chandra Rath, *Tribal development in India: The contemporary debate*, pp. 45-67 & 201-206, 1st ed. Sage pub. 2006.
[4] Rabindra Nath Pati, Jagannath Dash, *Tribal and indigenous people of India: problems and prospects*, pp.1-25 & 270-295, 1st ed. APH pub. 2002.
[5] Phejin Konyak, *The Konyaks: Last of the tattooed hunters*, pp. 95-120, 1st ed. Roli pub. 2017.

[6]B.M. Pooja, N. Anandraja, C. Cinthia Fernandaz, P. Balasubramaniam, *A review on Empowering PVTGs in India : Insights & Strategies*, Volume 30, Journal of Scientific Research and Report, pp. 892-902, 2024.

The current literature presents a number of advances in knowing problems in social changes and modernization. Certain literature reveals the issues of poverty of tribes, exploitation, healthcare and especially the cultural heritage of Konyak tribes. This paper addresses several complexities of PVTGs in pre-independence society such as Land Alienation, displacement issues, difficulties in. In addition, this paper elucidates the key problems confronted by PVTGs.

OBJECTIVES OF THE STUDY

1. To know the status of PVTGs and the other tribal groups in chronological order such as Mughal and Colonial rule.
2. To unveil the complexities faced by PVTGs in the pre-independence society.
3. To explore the Human rights violations on PVTGs and other tribal groups.
4. To understand the recommendations of the Dhebar commission.
5. To examine the Pradhan Mantri Janjati Adivasi Nyaya Maha Abhiyaan (PM JANMAN) which helps to the improvement of PVTGs and other tribes.

RESEARCH METHODOLOGY

This research paper adopts doctrinal and case study methods and interprets the Historical and Cultural aspects of PVTGs and observes socio-economic conditions. This paper examines the effectiveness of Government initiatives, schemes and intervention which are supporting PVTGs. As it is made by secondary data, this has been reviewed by books, journals, articles, government report which is based on PVTGs and this paper analyze the documentaries, newspaper, article and some media materials to measure how this PVTGs are portrayed in the public view and what's their thought about this. This paper is based on purposive sampling as we took the specific data which is historical and cultural aspects of PVTGs. The paper through doctrinal analysis contributes to the understanding of the history, culture, and role of government support in improving the socio-economic conditions of PVTGs.

SOME CASE STUDIES RELATED TO PVTGS

1. The decades-long movement by Dongria Kondh[7] (PVTGs of Andhra Pradesh and Telangana) against bauxite mining in Niyamgiri hills was rewarded when the Supreme Court in 2013, decreed that the Dongria Kondh would have a decisive say in giving the go-ahead to Vedanta's mining project. The court recognized that the Dongria Kondh's right to worship their sacred mountain must be 'protected and preserved' and that those with religious and cultural rights must be heard in the decision-making process. Finally, the gram sabhas unanimously decided to prohibit the mining in their sacred hills and Vedanta Aluminum Ltd had to wind up its operations.
2. Zero hunger and good health are two main goals for sustainable development, but when it comes to vulnerable sections of society, they struggle to meet their basic needs. In the Global Hunger Index 2021, India has been placed under a severe category with a score of 27.5. are a Particularly Vulnerable Tribal Group that faces numerous challenges in obtaining food security and adequate nutrition. The current study seeks to comprehend the complexities of food and nutrition among the Sahariya tribe[8]. It also aims to determine the coping mechanisms used by households to mitigate food insecurity. This study is based on empirical data collected through fieldwork among 68 households in the Shivpuri district of Madhya Pradesh. Interviews, participant observation, and focus group discussions were used as methods of data collection. Their food patterns have been observed thro ugh household-level food analysis and narratives related to food insecurity. The study discussed the relationship between food insecurity and socioeconomic variables found in the studied area. The study revealed that Sahariyas are found to be mainly landless laborers (72.05%), Begging and rag-picking (39.71%), and forest dwellers (57.35%). Most of them have been found to struggle with their day-to-day food and life. To envision a new policy environment that can help in resolving food insecurity issues, a more in-depth understanding of the evolution of the food system is necessary.

STRUGGLES OF TRIBAL GROUPS IN PRE-INDEPENDENCE OF INDIA

[7] Available at: https://tribal.nic.in/ST/StatewisePvTGsList.pdf

[8] PVTGs spread over the states of Madhya Pradesh and Chhattisgarh.https://tribal.nicro.in/ST/StatewisePvTGsList.pdf

In 2001, the classification of PVTGS was done by the Ministry of Home Affairs and not by the Ministry of Tribal affairs. As per 2001 census, there are 12 PVTGs having a population above 50,000. The remaining groups have a population of 1000 or less. The PVTGs of Sahariyas (who are situated in Madhya Pradesh and Chhattisgarh region) have the highest population of 4,50,217. PVTGs of Sentinelese and Andamanese have a very small population of 39 and 43 respectively. Odisha has the highest number of PVTGs in India while Punjab and Haryana do not have any PVTGs. The PVTGs of Andaman and Nicobar ie., Jarawas and Onges are most vulnerable and in the recent COVID - 19 pandemic, has spread among the Great Andamanese tribes. When we talk about the Struggles of tribal groups in pre-independence of India, they suffered by Land Alienation, Exploitation of Forest resources, Forcing the tribes to labour work by Britishers, Lacking of Political Representation for tribal people subsequently it leads to Tribal movement, Rebellions and Revolts and the tribal people commenced to destroy the properties and man power of the Britishers and Zamindar. Here let us discuss the Land Alienation, Tribal movements and revolt and some other struggles.

1. **Land Alienation:**

Since the pre-independence time land alienation is one of the most significant consequences which the tribal people have been facing for a long time. Many tribal communities have been rising there, against land alienation and struggling to seek justice. Land alienation is classified into 2 types one is urban and another is rural which means, from tribal people to non-tribal people and tribal people to tribal people. The land alienation in urban areas has been initiated by the outlanders for building houses, factories, hospitals and many non-agricultural purposes. This kind of action is usually regarded as illegal, sometimes the urban people manipulate the tribal people and acquire their land and sometimes forcefully it has been acquired from them. Another form of land alienation common in the rural areas is essentially among the poor tribal for meeting daily requirements. Under such a mode of alienation, the tribal either sell their land out and out at a very cheap price or fall into the hands of the illegal mortgagers. Many tribal groups had been resisting the alienation of land for the public purpose that, in turn, caused various other problems such as rehabilitation,

displacement, resettlement, inadequate compensation, loss of culture, and identity among many others.[9]

2. Tribal Rebellions and Movements:

Tribal rebellions and movements in India reflect the struggles of indigenous communities against exploitation, marginalization, and the loss of their traditional lands and resources. From colonial times to the modern era, these movements have been significant in resisting oppressive systems, safeguarding cultural identity, and asserting rights. Some key Uprisings and Movements have focused on land rights, displacement, and development concerns. These struggles underline the resilience of tribal communities in striving for justice and social equity in India. Those things as follows:

A. **Santhal Insurrection (1855):** Santhals are a kind Tribal community scattered in various parts of eastern India, when forced to move out of their homeland during the process of creation of Zamins under permanent settlement, cleared the forest area around the Rajmahal Hills. They were oppressed by the local police and the European officers engaged in the railway construction. Pushed out of their familiar habitat, the Santhal were forced to rely on the moneylenders for their subsistence. Besides this, Santhals also felt neglected under the corrupt British administration and their inability to render justice to their legitimate grievances. Around 1854 activities of social banditry led by a person named Bir Singh was reported from different places. These were directed against Mahajans[10] and traders. In 1855, two Santhal brothers Sidhu and Kanu proclaimed that they had received a divine message from the God, asking them to lead the rebellion. By July 1855, the rebellion took the form of open insurrection against the Mahajans, the Zamindars and the British officials. In 1855, an Act was passed to regulate the territories occupied by the Santhals. The Act formed the territory into a separate division called Santhal Pargana Division.

B. Munda Uprising (1899): One of the prominent tribal rebellions of this period occurred in Ranchi, known as the Ulgulan rebellion. The Munda people were familiar with the co-operative or collective farming known as Khuntkatti (joint holding) land system. It was totally eroded by the

[9] Anup Kapoor, *Tribal cultures of India*, Chapter 19, Simple Book publishing.
[10] Mahajans are traditionally merchants, bankers and moneylenders. They were highly respected and had a major influence in their society.

introduction of private ownership of land and the intrusion of merchants and moneylenders. The movement received an impetus when Birsa Munda declared himself as the messenger of God. Birsa claimed that he had a prophecy and promised supernatural solutions to the problem of Munda people and the establishment of Birsaite Raj. The Munda leaders utilized the cult of Birsa Munda to recruit more people to their cause. A series of night meetings were held and a revolt was planned. On the Christmas day of 1889, they resorted to violence. Buildings were burnt down and arrows were shot at Christian missionaries and Munda Christian converts. Soon police stations and government officials were attacked. Similar attacks were carried out over the next few months. Finally, the resistance was crushed and Birsa Munda was arrested in February 1900 who later died in jail. Birsa Munda became a folk hero who is to this day celebrated in many folk songs. The Munda rebellion prompted the British to formulate a policy on Tribal land. The Chotanagpur Tenancy Act (1908) restricted the entry of non-tribal people into the tribal land. The prominent quote of Birsa Munda was "We should never forget our original tribal culture".[11]

C. Tana Bhagat Movement (1914): The Bhagat movement was led by Jatra Oraon of Gumla district. He initiated a new style of righteous and fearless life against superstitions. Thousands of tribal communities who followed a new creed for a virtuous life became members of the organized 'nonviolent army' against feudal lords, moneylenders and British rule. Unable to understand the basic character and policy of the movement, the British Government panicked and arrested Jatra Oraon in 1914. Jatra Oraon died suddenly after being released from jail, but the Tana Bhagat movement continued to develop due to its non-violent policy and joined the Swadeshi movement. One of the remarkable features of the Tana Bhagat movement was that the entire foundation of the movement was based on nonviolent means of agitation and therefore form an essential aspect of subaltern movements during the struggle for independence.[12]

STATUS OF PVTGS IN MUGHAL AND BRITISH RULE

1. **In Mughal period:** During the Mughal era (1526–1857), the communities now identified as Particularly Vulnerable Tribal Groups (PVTGs) were not officially classified under this designation. During the Mughal period, many tribal communities, including those now

[11] Available at: https://ncert.nic.in/pdf/module/Birsa_Munda/02_Module_BM-MS.pdf
[12] Available at: https://amritmahotsav.nic.in/district-reopsitory-detail.htm?17307

recognized as PVTGs, resided in remote and forested regions. The origins of adivasi tribes such the Grasia and Bhilala, which descended from mixed Rajput and Bhil marriages. This relative autonomy and collective ownership of adivasi land by adivasis was severely disrupted by the advent of the Mughals in the early 16th century. The aforementioned Grasia and Bhilal thought that the Mughals would put an end to their cultures. The reason behind this is, before the period of Akbar, the Mughals and Rajputs had religious clashes. But at a later point of time, the Mughal authorities allowed those tribes to maintain a degree of autonomy and to preserve their distinct cultural identities. While specific historical records detailing the status of these tribes during the Mughal era are limited, it is evident that their relative isolation contributed to the preservation of their unique cultural practices[13]. Rebellions against Mughal authority are the Bhil Rebellion of 1632 and the Bhil-Gond Insurrection of 1643 which were both crushed by Mughal soldiers.[14]

2. **In Colonial rule:** The tribal communities including Particularly Vulnerable Tribal Groups were mostly affected by the British colonial rule due to the exploitation of tribal lands, forest resources, alienating the lands of tribal people, dispossession of lands, marginalization and cultural disruption were the status of PVTGs and other tribal communities. Implementation of Forest Acts during colonial rule were more affected the tribes. Land dispossession and subjugation by Britishers and zamindars interests resulted in a number of adivasi revolts in the late eighteenth and early nineteenth centuries. Although these were suppressed ruthlessly by the governing British authority (the East India Company prior to 1858, and the British government after 1858), partial restoration of privileges to adivasi elites (e.g. to Mankis, the leaders of Munda tribes) and some leniency in tax burdens resulted in relative calm, despite continuing and widespread dispossession, from the late nineteenth century onwards.[34] The economic deprivation, in

[13] K.K. Misra,*The Particularly Vulnerable Tribal Groups in India : Privileges and Predicaments,* 1st ed., Manohar pub., 2024.

[14] Subhash Meena & Nitesh Pal Singh Meena, *Historical perspectives of different Tribal groups in India,* Vol 1, No.10, pp. 48-57, International Journal of Interdisciplinary and Multidisciplinary Studies(IJIMS), 2014.

some cases, triggered internal adivasi migrations within India that would continue for another century, including as labour for the emerging tea plantations in Assam.[15]

THE DHEBAR COMMISSION

This was the first Commission commenced to assess the status of the tribes in India. This commission was set up in 1961 under the Chairmanship of Shri U.N. Dhebar. The commission suggested measures to strengthen the administration for effective implementation of various policies and programmes in the Scheduled Tribal areas of States and Union Territories. The Dhebar Commission, established in 1960, aimed to improve the socio-economic conditions of India's tribal communities. Key recommendations included:

- **Identifying Particularly Vulnerable Tribal Groups (PVTGs):** Recognizing the extreme marginalization of certain tribal groups and the groups which are in most vulnerable and endangering are classified as Particularly Vulnerable Tribal Groups (PVTGs). The commission urged their identification for focused development.

- **Tribal Sub-Plans:** The commission emphasized the need for separate development plans within each state specifically addressing the unique needs and priorities of tribal communities.

- **Strengthening Tribal Advisory Councils:** To ensure tribal participation in decision-making, the commission recommended empowering Tribal Advisory Councils at the district and state levels. This will avoid the lack of representation of the tribes.

- **Focus on Education and Healthcare:** The commission stressed the importance of improving access to quality education and healthcare services for tribal communities.

- **Land Rights and Economic Development:** The commission highlighted the need to secure land rights for tribal communities and promote economic development activities suitable for their local context.

[15] Subhash Meena & Nitesh Pal Singh Meena, *Historical perspectives of different Tribal groups in India,* Vol 1, No.10, pp. 48-57, International Journal of Interdisciplinary and Multidisciplinary Studies (IJIMS), 2014.

These recommendations aimed to empower tribal communities and address their specific needs, contributing significantly to the evolution of tribal development policies in India.

CULTURAL ASPECTS OF PVTGS

One of the most significant cultural aspects of PVTGs is their deep connection to the environment. Their lifestyle and traditions are closely tied to the forests, rivers, and land they inhabit. These communities maintain a sustainable relationship with nature, utilizing local resources for food, shelter, medicine, and other essentials. For instance, the Great Andamanese tribe practices hunting and gathering, relying on the resources available in the dense forests of the Andaman Islands. Cultural practices, beliefs, and rituals are also central to the identity of PVTGs. Many of these groups follow animistic traditions, believing in the power of spirits, ancestors, and deities connected to nature. Rituals and ceremonies, often involving music, dance, and elaborate customs, play a crucial role in maintaining social cohesion and cultural identity. For example, the Santhal tribe in Jharkhand holds an important festival called "Sohrai," a harvest festival that celebrates nature and agricultural prosperity. Language is another defining cultural aspect of PVTGs. Many PVTGs speak languages that are distinct and often endangered, contributing to the linguistic diversity of India. However, these languages are at risk due to the influence of mainstream society and the erosion of traditional ways of life. Efforts are being made to preserve these languages through documentation and community-based initiatives. For instance, in Tamil Nadu Toda languages are completely distinctive compared to other regional languages. One male member from every family should stay at their respective temples and they should represent their families. Toda embroidery also locally known as “Pukhoor” is an art work among the Toda pastoral people of Nilgiris. Another distinctive type of tribes is Konyak tribes of Naga group from Nagaland in northeastern India. A central aspect of their social life is the *Monyi*, the village council that makes important decisions related to governance, justice, and conflict resolution. One of the most striking cultural aspects of the Konyak tribe is their tradition of tattooing. Historically, tattooing was a rite of passage for men, symbolizing bravery and accomplishment in war, particularly the killing of an enemy. The Konyak men would tattoo their faces and bodies to signify their warrior status. Women also had tattoos, although typically subtler, marking milestones like puberty and marriage. These tattoos, made with natural dyes, hold great cultural significance and are seen as badges of honor,

though this practice has significantly declined in modern times due to changing societal norms[16].

SCHEMES AND POLICIES FOR PVTGS:

The Ministry of Tribal affairs administers the Development of Especially Vulnerable Tribal Groups scheme only for such 75 groups. The **Conservation-cum-Development (CCD)** of PVTGs plans in the State of Maharashtra[17]. This plan also aims to preserve and promote tribal culture and heritage. For instance, promoting the art of Todas (PVTGs in Nilgiris, Tamil Nadu) like encouraging the more manufacturers of "pukhoor"[18]. Government of India in budget 2023-24 has made announcement of Pradhan Mantri PVTGs development mission. This mission predicts availability of Rs. 15,000 crore from development action plan for ST for activities to be undertaken in the next 3 years under the mission.

Pradhan Mantri Janjati aadivasi Nyaya Maha Abhiyaan (PM JANMAN) scheme: This scheme was launched on 15th November 2023, a day also celebrated as Janjatiya Gaurav Divas. This initiative augments the Pradhan Mantri-PVTG Development Mission announced in India's 2022-23 Union Budget. The objectives of this scheme are as follows: - To the improvement in the status of PVTGs through skill upgradation, vocational training and other income generating opportunities. Improving the quality of life of PVTGs by providing education and health facilities. Providing basic infrastructure in PVTGs habitations and villages like road, mobile connectivity, electricity, Anganwadi facilities, education and health access. Providing individual PVTGs households with pucca houses, safe drinking water, vocational education, electricity and Human Resource development by enhancing their access to education, health services and skills.[19]

SOCIO-POLITICAL CHALLENGES OF PVTGS

The most vulnerable of these are the PVTGs, who form one of the most marginalized and deprived sections in India. They have a distinct set of socio-political challenges emanating from their socio-

[16] Phejin Konyak, *The Konyaks: Last of the tattooed hunters*, 1st ed., Roli pub. 2017.
[17] Available at: https://pib.gov.in/Pressreleaseshare.aspx?PRID=1525199
[18] Pukhoor is a Toda embroidery which has a fine finish, appears like a woven cloth but is made with use of red and black threads with a white cotton cloth background.
[19] Available at: https://adiprasaran.tribal.gov.in/pm-janman/janman_Download/PM-JANMAN-Operational%20Guidelines.pdf

economic condition, isolation, and the ongoing effect of historical as well as contemporary issues. There are many challenges which tribal people are facing, below are the detailed overview of the challenges which PVTGs has been faced:

1. **Lack of Literacy Rate**: PVTGs are having a lack of literacy among the other tribal people. In the year 1961, it was 18.53 % and in 1991 it improved to 29.60 % which is comparatively very low when taken along with the general literacy rate of the country which was 52.21 % during the same year. This is because, as against the 28.21 % growth in the literacy rate in the past three decades of the country, it was only 11.7 % among the STs. The tribal literacy rate in Mizoram is 82.71% and in Nagaland, Sikkim, and Kerala between 57 % and 61%, there is low literacy rate in the tribal areas which has been acknowledged as a major problem.
2. **Missionaries Activities**: In some areas, missionary activities are also one of the major struggles facing by the tribal people. Before independence the British were overruling the tribal people so tribal people were forcefully changed into Christianity religion and to profess their customs and traditions. These have further caused disruptions in culture, mainly in areas such as the Andaman Islands, where several cultures of the indigenous tribes have been notably vulnerable. Unlike Hinduism and Islam, Christianity has been spread widely among the tribal region with the assistance of the British they established a firm foundation.
3. **Decrease in Authority over Natural resources**: Before the British period tribal people had been enjoying the property, ownership and the natural resources like forest, animals, fish, land, water, etc. without any restriction. After the British period came into existence they ruled the tribal people and surpassed all the tribal property and ownership, not only the British, but also non-tribal people also surpassed the property for hospital, house, building, etc. which is called Land Alienation. The tribal people felt dislocated from their cultural roots and left without a reliable source of income.

CONCLUSION

The Particularly Vulnerable Tribal Groups (PVTGs) of India represent a unique cultural and historical legacy, with distinct traditions, practices, and ways of life. Their historical

marginalization stems from colonial policies and post-independence neglect, which disrupted their self-sufficient lifestyles. Over time, the intrusion of modernity, loss of land, displacement, and socio-economic disparities have made PVTGs among the most disadvantaged communities. Cultural erosion, limited access to education and healthcare, and exclusion from mainstream development programs have further deepened their vulnerabilities. Despite government initiatives such as special schemes and constitutional protections, the implementation gap persists. PVTGs often lack awareness of their rights, and systemic inefficiencies have hindered meaningful change. Additionally, the exploitation of natural resources and encroachments on their traditional habitats have disrupted their ecological and cultural balance. Strict enforcement of the forest rights act 2006 will secure and protect the land ownership, prevent the dispossession and access to the resources. Tailoring culturally sensitive educational programs and vocational training to enhance the PVTGs livelihood options. Promoting and documenting the culture of tribal groups will lead to preserving their culture.